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TUESDAY OCTOBER 29, 1963

Played February 13, 1964

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Gurdjieff's memorial day.

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So children, I call you that; I am older than you are and there is a certain relationship. And at the present time I want to think about Gurdjieff. It is his memorial day. We call it memorial day, the day he died. That is why I brought the picture. It is devoted to him and I would like all of you to be quiet for two minutes. Whatever recollection you have of Gurdjieff, of course I do not know. You probably have a picture. Some of you have seen him. Most of you have not. You have to go by whatever you have heard, by some photographs, and what other people have told you about him and his way of living and how he devoted time to this and time to that, what were his ideas.

We know a little bit about that. As a man you know very very little. And when you are quiet, it is difficult; it is very difficult for you to make a picture because what will you think about? As a man and as a personality and as an appearance you have not enough data. You have something in you that came from him and that affected you in a certain way; and part of such ideas and concepts at the present time are also part of you. To the extent that you have put to practise that what you did understand, what you really felt that had to be put to practise, that had to be applied and to the extent that you yourself could apply it, and in applying it acquire a certain experience and perhaps because of that a certain substance helping you to change or helping you to build something in you that was not there before, made up of the bricks as concepts and ideas of how to become conscious ~~maxx~~ and how to be objective. And therefore, when you sit quiet, you think about that. And in that way you pay homage to the man who formulated them for us. Whatever that picture is that you then make, let it be for two minutes sacred for you. (Two minutes of silence)

It is exactly that kind of an exchange that should form a basis for all of us to work together because more and more a group has to have strength. A group is dependant on the strength of the members. I have said it many times as far as our Tuesdays are concerned; We are a working group. It does not help us very much to go thru little formalities. It does not help us to sit on a memorial day trying to remember Gurdjieff and to feel sorry that he was buried and to have a little bit of a litany for that purpose which gradually already acquires, because of its repetition year after year, a certain habitual form of behavior where gradually life disappears and just the formality remains.

What is needed on such a day is to know that there was a man; a man who had an ideal in his life and whose life represented that ideal and whose living corresponded to what he said, what he talked about and what he admonished other people to do. And what he meant and when he said maybe "Do as I did or have done", there is an example in my life, he meant it. Not just take what I have written and try to think about it a little and perhaps feel and maybe admire. But unless you take these ideas to you and eat them and make something in yourself that actually becomes alive, you will only then have a possibility of keeping the ideas alive and the ideas have to be carried by people who are alive.

And as long as we do not understand that that necessity of showing life in anything that we do regarding work, as long as we do not believe in that and take little substitutes which ~~xxx~~ we consider more or less just as good, as a little bit of reading and a little bit of gathering together and not saying anything about Gurdjieff really & where is then at that moment a concept of that what has

given us, at least to some extent, a new lease on life or a new way of looking at it, or at least to give us, to have given us the possibility of a new kind of an ideal and the wish to work towards something that has a meaning in our own lives in trying to build certain things which were not there before.

In the third series, Gurdjieff talks about death and he talks about people, what was the custom where someone died. I have mentioned it before. They would, after the funeral, go together and sit and talk, the men and the women separately. And they would talk about the deceased. And they would talk about him, not that they missed him and not how good a man he was, but they talked about him in what respect did he fail. What was it, in his life, in the man who died, that he had not done and he should have done in order to derive from that kind of discussion something for oneself that simply saying such a man, he dies and during his life time he did not do what he perhaps should have done, without criticizing but at least to bring forward that idea that he might have been able to do it and now he cannot any longer. I am alive and therefore I still have the opportunity and the obligation.

This is the meaning of a memorial service. Gurdjieff is not there any more; not as a person to whom you could go and with whom you could talk and you could ask questions from. For him, during this particular period on Earth when he lived, that particular period is over. For us it is not over. We are still here. We still have something to do. And it is exactly in comparing it with those who cannot any longer do anything like this, that we now have to take the responsibility, almost I would say, also for them.

Some weeks ago I talked about Fred Layton. At the time I talked

about Daly King. Recently another man, Jerry Lane died. Several will die of the old group, let's call it. And more and more the responsibility will rest on us who claim to be effected by the ideas and who think that there is some value in it; and also, not only think, but know by experience that there is that kind of a value. And then the continuation and the maintaining of the ideas will rest with another generation and perhaps with another generation after, let's hope. But there has to be life in it. And no one can allow to have these ideas already be frozen and be simply formulated in more or less dogmatic form and then the form of life that it would take would be quite mechanical and will simply be nothing else but a little bit of a gathering and perhaps some of the old stuff being read and then we all could say, "Ah, ah."

But what is there in us that could be stirred? Why take substitutes? Why the necessity of finding something that prevents us from working? Physical work, wonderful, when it has an aim and one is reminded constantly in that physical work that there is a purpose in doing it. Movements is very good. It is an aim in itself because movements represent something that even without a good teacher it is already worthwhile. With a teacher, so much the better. The ideas and the concepts as in the book, as in wherever you can read it and think about it and meditate, also are good and can stand by themselves and they, by themselves, do not need a teacher. When they once have taken hold of you, you can continue with them. And it is that obligation that I am talking about.

Maybe that is why he lived. Maybe that is why we live. So that we at the present time, I do not know how much you understand of the possibility of such life existing even after physical death, And it is

not so much a question of belief. It is probably much more a question of an assurance for oneself and whatever that is, that you have now of an assurance of such persons who were probably dear to you or to whom you owed an obligation, that you can certainly assume that they exist in some form or other. That maybe you do not know very much about it and you cannot prove it. But in your life, all of us in our life can assume that such a thing is not only possibly but is there. And then, if we could believe that sufficiently, we would constantly have that in mind. And then, in accordance with that, work in order to provide for them more and more opportunities in which they could take it, and in whichever way.

How do we know what the Body Kesdjan needs? Perhaps we know a little bit if we have something of that ourselves. How can we know what is needed for someone else who has already gone? You remember forty days after death maybe there is that good possibility. After that, it is a little bit more difficult to make contact. At the same time, there are many religions that believe in the possibility of the continuation of ones Soul. And whatever has been done during ones life in order to build that, or at least to create something that could contain some substance of a different nature and a different quality, if we, in our heart, could have a satisfaction that when I try to keep the ideas of Gurdjieff on a certain level that then, in that, I fulfill a function also for him and, you might say, help him.

Not for nothing, you know, in the five points of Objective Morality is it mentioned that it is necessary to come to a point where one helps His Endlessness to carry the burdens of the world. What is His Endlessness for us? You see, it ~~ix~~ has to be crystalized in some way or other. For us it is necessary every once in a while to personalize, to have something that we could see and visualize, simply

because our means with which we try to work and what we would like to achieve and accomplish in working, gradually will have to do away with this personalizing, putting into a certain form of a kind of matter that we know so that more and more we become used to the idea that something could exist in a different kind of form which is not as material.

This is what we try. And if, in any way we are successful in living on that kind of a level a little different from Earth, more and more in the sphere which is closer to the Sun, for our purposes it is enough to consider the Sun, the more there is the possibility to help maintain the totality of everything living which is the Universe, which is His Endlessness of which Gurdjieff is a part.

This is morality. This is our aim. This is to try to find for ourselves the functions of a being living, maybe existing on a different level from where we are now. And that gradually our different functionalities, the different ways of how we now manifest as belonging to our physical body and our emotional center, to the extent that it exists and our mental functions, that everything that has to do with our present ability to receive impressions by means of sense organs, that all of that, if one understands it quite well, should be shifted to a different kind of level where being exists and not the physical body with the three centers.

And it is this question of what is this Being? What is it? Altho I must say that I have a being which at the present time expresses itself in the functions of Earth, that if there is a possibility of a higher form of being, what is that being and what takes the place of visualization for instance? I call it ~~responsibility~~ awareness ability.

It is a concept in which I also see things but not in a form I am used to but I become aware of the presence of something. And gradually, with this, this Being existing and starting the function and being fed, will develop its own functions, its own abilities, its own parts which belong to it. If Keshdjan is a body it will have all the different attributes of a body, but not in the form we are used to, but in the principle.

And therefore for us to find out what the meaning is and has been of Gurdjieff is not to look at what he even was during the time he was alive but to see what he has left with as Being representing ideas and feelings and during his lifetime trying to manifest something, not necessarily thru the book or music or movements, but that what has motivated the production and the creation of such things which we now call things because we can touch them. With other words, to find what is really beyond the ideas, beyond the music, beyond the movements; that what is in that form of an activity in the midst of that and to realize that, to use a little bit of a phrase of Vedanta. "What is it really that motivates that what I see and that what makes a force appear? And it is not even the force. It is that what starts the force to become a force. This is Being.

Being is in existence even without movement but constantly in a state of flux in which it can move or behave in some form at any one time, but need not because the existence of Being is sufficient for that Being to be. And then what form it takes, if it is on a higher level, that form for us in many instances is not clear because we do not live there at all and our concepts are much too small. The closer we can come to this kind of spiritual value in everything that is done on this life and is as pure as we as human being can make it,



the closer we will come to a concept that maybe similar, altho it will not be the same. It will be in principle alike. In form it will be different. And to conceive of something that is of a higher density, that is lighter in itself without the form of a form. We immediately change the form into something like a flowing ectoplasm.

Perhaps it is not that at all. Perhaps it is the realization of something like magnetism which works at a distance. Perhaps it is an affect of just Being and then affecting someone else. Maybe it is a form of life which expresses itself thru the particular behaviour form and the formations of ourselves as far as our physical body is concerned. So that, in that, if one really is, gradually that what is now formed, what is the behaviour, what is the certain configuration thru which we seem to live, that that becomes transparent and it changes, not in its particular form, but it changes in to a different kind of a quality so that you can see thru it. And then it becomes invisible. But at the same time it becomes awareability.

This is what I think Gurdjieff has tried to ~~max~~ give. We have to find out if that is the case. Religion must be tasted, eaten and digested. So must Gurdjieff. So must everything that we so far know about the meaning of trying to become conscious and objective to oneself and the difficulties that are involved and always will remain involved simply mean the opportunity that regarding Gurdjieff we always can have the same attitude of gratitude and wanting, not to imitate, but wanting to follow in the direction that he indicated with his life so that our life could become dedicated to him and thru him to the ideas of real work.

The real work, I mean by that real attempts to wake up; real attempts to overcome the difficulties of thoughts and the objections in feeling and the obstacles in physical behavior and to declare war, as it were, constantly on those things that we know very well deep down in our heart, those things that bind us, that keep us away, that keep us attached to Earth and keep us away from the possibility of really rising above and to live in a different kind of sphere from which then, if we desire, we could return to Earth and live then like Gurdjieff has done.

I am not fanatic about it. And it is not a question for me of guru worship. All of that would be very cheap. And from the standpoint of Gurdjieff himself would not be admissible or permissible. He himself would hate it. This adoration that one very easily could have, I call it worship, was one of the first things that he would try to knock completely out of joint immediately. And, for that reason, there was nothing in the man that wished anyone to have to look up to him as if they admired him in the sense that we so often admire ordinary little bits of gurus who walk around with flowing robes and turbans on their head or who feel that it is necessary to have certain positions as if they are queens and kings to be admired by so and so because they may have a little bit more experience as far as years are concerned of having associated with the ideas but who, in reality, do not represent any new form of life.

What is needed for us is constantly with the same thing that all know as ABC, to say it, objectivity, participation, experimentation, impartiality and all these little concepts that we know so well that have to be repeated time and time again because we forget it. What is needed is that constantly in thinking and feeling and trying to

do something about it, that a new life is, as it were, shed on it so that ~~xxxxxxxxxxxxxxx~~ it is not just the same old thing but that we have a new lease, almost I would say, every day on life because we want to do something more and more and constantly see these ideas not in their usual form but from different standpoint lit up in a different way, without changing the principle. The application, as far as our own life is concerned, should constantly be new because we ought to have towards them the wish to try them out, to try them out as often as we can in the variety of all the different manifestations that we are capable of in our ordinary life of personality.

And, for that reason, it is necessary, I have said it many times, to wake up every day in the morning, physical waking up and then to say Thank God, here I am, an opportunity, more opportunities even than yesterday. What will I do now with what I can do now and maybe, if I do, maybe tomorrow I can do even more and look at this and that. And that way, gradually I come to the realization that I myself, being a wonderful instrument for that, remain ~~xxxx~~ an instrument only. And that there is something else that gradually will use this instrument to manipulate, if you wish. Use it for study, use it for self study but gradually make out of this, this little bit of a personality, some kind of a tool that could become useful for different kind of purposes and not necessarily think that whenever it is finished as far as Earth is concerned that that is all there is to it.

This is the whole point: To try to find in work this kind of thing that it is new each day or thru each period one goes when things are a little bit difficult. And when there is, of course, when it is more difficult there is much more possibility of misunderstanding and

there is also that possibility that at such a time I give up a little bit because I do not know what to do; or sometimes that I feel that the ideas already have crowded in on me so much that I have not been able to keep up with them, which of course is always possible. I am weak and I am strong. I can see sometimes and at other times I do not. I give in many times to myself and at other times I am perfectly willing to sacrifice a great many things. I go up and down. I am never the same really regarding the ideas. And out of this, thru common sense, I discover gradually what I should do at any one time and I welcome the opportunity when I see that I cannot work because then I have to do something.

If I think I can work, I am afraid I am asleep. If I work, I do not talk too much about it. If I say I cannot work, this is the time I have to try and to try again in a very simple way and to start with that what I, at that moment, can do. But I must do it at that moment and not let it go because if I let it go, I keep on feeling sorry for myself that I cannot work. It is of course and you know it, in your good moments you know it is not true. You know that the sun could be there if you travel with the Earth and you keep on traveling with the sun.

I have said, you remember, that the moon always turns the same face to the Earth. It is a very interesting thing of the moon because it happens to have a time revolution exactly the same as the Earth so it stays with the same face. This is the moon. Thank God we can learn from such things. And even in what for us is evil, that is, belonging to the down going scale, involution, that that in itself, in its own form of existence has the possibility of indicating something for us that could be used for evolution.

And again it is exactly the same problem, that that what we call in-  
volution, what would be difficult for us, thinking that if we are  
conscious that we remain food for the moon. All it means is that  
the moon has to be maintained in a certain way and find its own way  
of maintaining it. And for that it looks up to the Earths and stays  
in relation to the Earth the same way as we should stay in relation  
to the Sun so that gradually, in our life, there should be <sup>not</sup> moments  
of such despair but whenever it is difficult that we should realize  
that at such difficult moments also time goes on the opportunities  
are there and that we have to learn how to use it and to learn to  
keep our face constantly in the direction of the Sun.

It is impossible for all cells to be head cells. Many of the cells  
will remain constantly where they are unconscious and they will form  
the body and they support it. Anyone who feels that he cannot con-  
tinue to work, remains a supporting cell and stays as such in the  
totality of all things. And they belong, they also belong maybe at  
a lower level. Maybe they belong like the moon belongs. And maybe  
in such a case they may have to wait until, in the evolutionary  
scale, the moon becomes like Earth. Then such cells will become  
research cells.

I have explained it once: The difference between cells and the  
necessity of certain cells, if they wish to become something else,  
that the first step is that they turn towards the organ they wish  
to become, turn towards the head, turn towards the heart, turn maybe  
towards sex organs. Who know what little individual cells have in  
mind and what is in their heart that makes them turn because the mind  
of a little cell gives them the picture of how it could be and the  
heart of a little cell makes them turn. And that then, in that, in  
the prayer of a Mohammedan turning towards Mecca, it is exactly that

way as if a human being, when he tried to develop, he tries to turn himself, knowing that it is possible for him, towards that what he wants to consider his ideal and that the way he turns, that is, the movements he makes is a result of his feeling.

And so, this is the complete picture of all of us under the influence of Gurdjieff, the ideas, that what is represented in books and in the music and in the movements; that that what starts to appeal to one becomes more and more open. And, at times, when our personality is in the way and prevents that kind of opening, that then at such a time one must say, "Do not be that forward. Do not be in the way. Let myself go. What is it that I could lose?" So, in that tension that I do have, I change it in an attention. This attention, at something. At what? To be at peace.

You see, contentment I have said, at ease, the state one wishes to be at a place as if that place is called peace. In Dutch it is 'tevreden'. It means the word for contentment. Te means to be at a certain place; vreden is to have peace. And tevreden means to be in that as if it is a city where one is. This is the concept. I wish to be at that place where I am at ease. And I must find out more and more and day after day, relentlessly working to find out, not to give up, to be patient, to try to understand the possibilities and the impossibilities and always have this constant wish to wake up for my own sake. And in that, when I am awake, that then I know I will be able to see, that is, to recognize and become aware of that what governs me. And gradually, out of the variety of different things effecting me, I will understand that accidental laws are a law which, from the standpoint of understanding, become a law for me understood and no longer accidental. And, for that reason, they come under my command.

This, I would say, is real living as a continuation of that what perhaps Gurdjieff could not do. I say perhaps because I do not know. I do now know how much he achieved. It is extremely difficult to know of anyone else how far they are, as the terminology would go, and to be able to judge about a man like Gurdjieff, what kind of level did he reach, where was he, man number four, five, six, seven, total man, harmonious. I must say I do not know. And it is not that I really care because Gurdjieff was responsible for his life. He was responsible for what he did. He was also responsible for what he tried to give and leave.

We are in the same kind of situation altho we are not Gurdjieff. We are trying to find the meaning of our own existence. And, in that way we now have, in relation to work, the same relation as Gurdjieff had towards work. And it is only then a question of when once this work has taken hold on one, as if it is some food without which we would not live. And I mean literally that we would die. That if once and for all that has become for us that kind of food, that then it does not matter any more as far as Gurdjieff is concerned.

And Gurdjieff would be the first one to wish us to forget him. We are entitled to forget him if we have worked and if there is something that is kindled which will remain alive and will constantly remain alive regardless of the conditions in which we will live and that our striving is day after day to remember that.

The time will come when we have to be dependant entirely on ourselves; like the time came when Gurdjieff died and there was no direct communication in the ordinary sense of the word. All of us will face it - and face it now. And do as if, try to imagine what it is to be on your own. I have suggested it before; as if you are on an

uninhabited island and what have you that you could then take there and live there? What is there at the present time that is already your own that you could claim to be your own and it is there with you every time that you need it that you can call on it? As if you have the telephone number of God.

It is good to think of Gurdjieff, It is good to have a little picture. It is good to know that he was a man and that of course one could relate all kind of things about him: how he was with us, with some of us. And it would be extremely interesting because it would help one to formulate it in such a way that one ought to work while one starts to formulate and tell stories because, you see, if the subject is Gurdjieff and one wants to give it enough, enough reason and enough respect, it is necessary that when one talks about that and that person, that one makes an attempt to be awake and not to forget.

If, on the other hand, I just listen to something that he has written I fall asleep very easily. The attempts that should be made and whatever you can do regarding that ~~xxxx~~ is to accumulate data which at time you can exchange among yourselves. And start with Gurdjieff, whatever you know; and gradually introduce what is your own, whatever there is that is your own for your experience. And then, if you wish, to relate to each other. Do it on the basis of an exchange ~~xx~~ of an experience in your life where you can be honest. Almost I would say, for once ~~in~~ be honest because, in that way, all of us are alike. All of us have that difficulty and no one need be ashamed about the difficulty that he has to try to wake up. And on that basis you do not have to ~~xx~~ put on any airs or any kind of covering or you do not have to be hypocritical. It is not a question that you try to imitate maybe someone because you think he has worked more. It is only a question for your own sake, in accordance to your conscience, to be



able to say "But this I understand in this way and that I do not understand as yet and maybe you do understand it" and then you can talk about such things instead of talking about the latest movie or a TV show.

Wake up once and for all to throw out of your life all the God damnest nonsense that you usually want to have stay there in order to fill your emptiness. Get rid of it. Sooner or later you will have to get rid of it, like it or not. Life will take it away from you. You will die gradually, even if you do not die physically. The laziness will take over and you will, without any question, when you do not have any more real life to give or to be interested in something else, it will gradually die. Sometimes you will not even know it. After a little while you will start to get a little apprehensive about it and then, at such a moment, all of a sudden, like a shock, you realize that many things are already past. And therefore I say you might as well. Either you are eaten and all of us are eaten, or you will eat. And if you can eat, then maybe certain things also could help you; and not only that you would have more understanding, but you would also have development of your conscience to know that you have done the right thing.

Spend your time wisely. And it does not mean that you have to be grim about it; and not with such a terrible expression on your face as if nothing else exists but that kind of sadness. It is far better to laugh and to be enjoying your life as it, as well as you can and to be interested in a variety ... I do not care even in what you are interested, provided you do not forget that that is also like any other things: an opportunity for yourself to be, how will I say, to become wise to yourself. It is another way of saying

how to become a man, to wise up; to know what the truth is - that would be wisdom. And then, with this, you can keep on working and you can be what you wish to be. Also work is not dependant on being.

Awareness is not dependant on being, whatever you are. Awareness stays with you when being changes to a different level. And it is the constant changing into <sup>further</sup> awareness that will make more and more being. And do not think that on the planetary level we are already in sunlight in such a way that it is every day the same. Even the planets turn around, as you know. It is only on the Sun where that would be possible.

In the same way, we are not as yet and we are still ~~xxx~~ very far from it, that we are in twilight, let alone that we are so close to midday. And it is not a question again, exactly the same as we forget about Gurdjieff and can forget him, we also can forget about the possibility of where we will get to. It is idiotic to think about Absolute, about what the Milky Way is and about total harmonious man. Who know where we will be than only we for ourselves might know at the time when we are at such a place, we will know. But no one else will really know unless someone else is also there and then, at that time, could become aware of the existence of a conscious person.

But we are not particularly interested in reaching man number seven. We are interested in making out of man number four a more permanent man and we call him five. It is not complete at all; Kesdjan will not be completed until Si Do of Kesdjan is there. That means that I am free from my feelings. It is a very long way off and before that will ever happen, Do Re Mi of Soul would have to be developed

and I would have to overbridge Fa of Soul. And what does it mean? It means that regarding my development I have to go thru a period of intentionally creating conditions which make me suffer. But, you see, it is not like ordinary suffering at all. And it is not anything that at the present time I can think about. And it is utterly incapable and that is the reason I do not talk about this, this phase of intentional suffering or voluntary suffering as it is sometimes called or intentional work.

I do not talk about it because it is absolutely outside of our domain. What we call a little suffering and a little bit of creation of a little bit difficult conditions, belongs to an experimental state which is still below Fa of Soul. It is only the Do Re Mi scale of a possible development and does not as yet reach the Sol La Si up to Si of Kesdjan. Si Do of Kesdjan means complete annihilation of my feeling. And only when I am that free, like I become free from my physical manifestations and wishes, that then at that point I will know how I must return to the condition in which feelings are involved in such a way that I make them for the purpose of suffering; and knowing well enough that I make them and not conditions, and that out of the possibility of all kind of suffering I select those that are purgatorial for me,

It is a long way but I only want to mention it because we must not have ideas and foolish ideas that we are already very far on the road. We are just little bits of thing starting and hammering a little bit on the beginning of a little bit of a road. And there are still many rocks to be removed and there is no question as yet of any pavement that is permanent. It is all temporary.

That is us. This is a human being. This is inherent in being a

human. It is a strange thing to say that we wished we would be already free from it or thinking that we have the ideas and thoughts of angels or planetary beings. We have nothing of the kind. At moments we have a little bit of a flash of an insight and at that moment we are pulled up because that attracts you; and therefore we say, "I wish with all my heart" - and the next moment, when I have my eyes open and my ears are functioning, I am again and again affected by everything on Earth.

I have said it many times. It is not hopeless but don't let's fool ourselves. Keep your feet on the ground. That is where they for the time being belong. And if, because of work, one is lifted a little bit away from Earth and it is then as if one is not entirely on the ground, it is very much as if you take a step and then, when you take a step, one foot is off the ground. And the other is just about in the process of trying to leave it and before it has left it, the other one is already down on Earth again.

But I can walk on air. I can walk as if there is a certain layer between Earth and the sole of my feet. And it is that air that produced the development and the possibility of Soul.

Gurdjieff always had a joke about Soul and then he would point to his shoes. People would think he was talking about Soul Being and then he brought them down to Earth and said, "My sole" and then "Ha ha ha", he would laugh. By that time you felt quite ashamed because you thought, you see you were carried up to a certain height and he would help you to go down again and say, "Don't forget you are not there."

These were human qualities of Gurdjieff. These were the things by

means of which he taught. That is why we loved him because he represented for us someone who, because of the position he chose to take, or in any event where he found himself in whatever there may have been, as if he constantly was for us just a little bit above, within the reach of his hand, so that we could have the feeling that any time that we needed him we could reach out and he would be able to get hold of our hand. It was that distance. He was never on a pedestal.

And I am not talking about what we should do perhaps in talking where he failed because I do not know enough about that. I do not know what it is to be conscious and I cannot judge about a man like Gerdjeff; altho I can say that there were certain things that for me were a little difficult to take but had to be taken simply because he was in my opinion whatever he was and with all of that, whatever he represented, it was quite easy to take whatever it was that I did not understand as also belonging because he apparently wished it that way.

But he was close enough so that even wherever he may have lived, he could come down to the level and be with us as human beings and human and could laugh and could have tears in his eyes and be affected emotionally and have a joke if necessary and joke, almost I would say like Mullah Nassr 'ddin would laugh with shaking his whole body. And it is that kind of quality that endeared him to us and that naturally we miss and have missed already for quite some time.

And, of course, with such a person around, one has a feeling regardless of where he was that one always can say, "Oh yes, but he will live forever." And therefore, if I have any questions I can always go to Paris and I go and see him. And that, for many years,

that kind of a feeling I had. And it is not that I did not work. I would not say that. But that it was always this kind of an idea that it is alright. He will be there. If I run into trouble and I have questions, he will be there. And then the shock and he is not there. And then, what it produces in one. Almost I would say, from that time on, as far as I am concerned, I started to work really. But again, how does one know because even, you might say, if I at that time had a firm enough desire to wish to work, it must have come already thru a preparation previous to that.

But I do remember that during the time when he was still alive and discussing certain ideas with someone who had just come back from Paris, that these questions came up about the understanding of what is meant by work; and that I remember saying very definitely that if such and such is the case and if perhaps so and so will not agree with me and that even if Gurdjieff did not agree what I would still adhere to that what I considered a necessity for me. And the other man was shocked.

You see, the question of authority gradually has to be understood quite well. One has to take from whatever is authoritatively spoken that what now can be made one's own. And that after some time that what one has received or what one has taken unto himself becomes in such a way one's own that the acknowledgement of the source may be there but not the necessity of not cutting the umbilical cord. Only then will life continue to live; not when it remains attached to the mother. And there is a point in which and on which we give up Gurdjieff. We give up all teachers. And we continue on our own in the best way, in as much exactness as we can remember and as much conscience as we can bring towards work on oneself; and constantly

trying to verify that we do not make mistakes. And thay if we do, that we have the force in ourselves to see it and the willingness to try to be honest and then maybe correct it so that progress can be made and that we are reasonably sure, by constant verification, that we are not deviating from that what was originally mapped out. But there must be a time when one has to stand alone, all of us, and then to work. And then to continue.

And the best tribute to Gurdjieff is to say that you love him but you can live without him; that you love his ideas and you cannot live without them. Maybe we can remember Gurdjieff in that way. Maybe then the memeorial day is a day worthy of memory. Maybe with that, a new year can start. Maybe it can serve as a form of inspiration so that whenever it is mentioned you say to yourself, "Ah yes, I remember."

And so, you have a task for one month, all of us, whenever you read the name Gurdjieff, whenever someone mentions that name in your presence, whenever you see it written, whenever it happens to come to your mind, you say to yourself, "Thank God I will remember." Keep your feet on the ground. Don't say, "I am remembering myself or I remember." But make a vow that you will try to remember. Then you probably can be honest and then you honor him. And in that honoring you, all of us, will grow, I would say, without any question whatsoever.

For one month, the month of November, make it a good month. Make it a worthy month. I hope you can grow. Goodnight everybody.